

M1507
Friday, December 27, 1968
Seattle meeting

Mr. Nyland: So. Huh? The hand of the master. So, what will we talk about—rather, what kind of aspects of Work. I've listened to several of your tapes. I don't all, and... [aside: Mike, where's Mike—quiet?] ...some of them I don't answer; because I don't think it is necessary, and if I would answer it, it comes a little too late because the gist of the information is already past. Only when I feel that there is some kind of a mis-statement, I feel like saying something about it. But I'm familiar more or less with your voices ... and what particular kind of questions are there *now* in your mind. Because perhaps we can straighten out a few of them or add a little clarity, I hope.

Sometimes there's a little misinformation, and sometimes there is a feeling that you have that you don't want to express. Whenever one has a meeting, you have to try to be quite open about yourself. Even if that what bothers you belongs entirely to ordinary life, it is necessary, if you possibly can see to what extent can this kind of Work help you in ordinary life in order to understand yourself better. So that it is not something that is quite separate—as if, say, now, “This time I'm going to be Objective.” I've said it before: That for a long time you have to keep on adding knowledge to knowledge, and the increasing of your world—or the openness to the world or the openness to what you are yourself—that you gather data about that, and you start to know yourself a little bit. It may not be that you can be Impartial about it because that's a big step, but at least it gives you a chance, particularly in memory, that you see what you have been.

I did think that you talked once about criticism. I think I disagreed with that. Because a Man must become extremely critical about himself. You see, that what we are doing in ordinary life, many times is not becoming to a Man. And it's only because we don't know how to behave, that we behave that way. Because we are automatic, and when Gurdjieff calls that book an

‘Impartial Criticism’ it’s almost like a contradiction in terms, because criticism cannot be Impartial. But of course, the meaning is that I first have Impartial facts—that is, I know the truth—and then I think about that afterwards and I have to find out if that truth fits into my life in the best way I think that truth could belong. So that there is a point in which one takes the facts that have been accumulated as a result of Observation of ‘I’, and if such facts are Impartial—that is, you can rely on them—then you take these facts, and they are in your memory. Because you remember very well where they were taken and how you were, and the fact then that they are truthful means that you are not arguing about it. So it is not... You’re free, then, from a rationalization process and you have something to put your teeth in and you know that you can actually chew without running the risk that intellectually or emotionally you are going to be upset, but when you once have data about yourself about which there is no question, then you look at that what you are in relation to the totality of yourself as you are as a personality, and then thinking about that and having, now, more facts at your disposal about which there is no question, that of course you see yourself much more the way you actually are—that is, in reality—and then you have a chance to compare it with what you think, with your ordinary mind, what should be an ideal Man. Because you cannot get away from that—that you keep on thinking about what is really meant by ‘harmonious Being,’ or ‘harmonious,’ or a ‘Man’, or a Man who is able to do, or think or knows, or who is Conscious or Conscientious or has a Will.

But, those are all concepts. You might say they belong to an ‘Objective’ world. And we can say that I’m not in the Objective world as yet, but there are certain indications of Objectivity in myself when I have facts which are truthful. Because truth belongs to an Objective world. Truth is not in the world of interpretation.

So the criticism is that I then, having, now, Impartial facts, I place them as forms of behavior in my personality, and I start to think about it. And then I see myself as I actually have been, and again I cannot argue about it because that is the truth. And although I say I ‘accept’ myself as I am, when I see these facts of behavior take place and they then give me that kind of truth, it does not mean that it is justified to have them simply because I accept that. I accept what is without saying that that what is, is right for further growth. And of course in the first place, that what you are may many times be in the way of a possibility of growing. So, if you have in mind a wish to grow, it’s quite logical that one must become critical about trying to eliminate the obstacles that are in the way of such a growth.

But, you see, what is needed for it, is the assurance that I Work correctly. And that is something that I must know for sure: That I know I'm on the right road. Because if I collect facts only and even if because of maturity I learn about myself certain things which are quite fundamental, and because they become in my life repetitious that finally after some time I have a very clear viewpoint of what I really am, I'm not always sure that that is the truth about me. It may be, and when I've lived long enough so that I've lost, almost, interest in seeing those forms of behavior; because I know them so well I will approach the possibility of saying this is the 'absolute truth,' but unless I can become Impartial to it, I never will dare to say that it is absolute.

And I think we have to be very clear about such terminology. Because Work is not collecting facts or talking about one's life, but one's life is necessary to be affected by the facts which I know are my own and are absolute for me. And in that sense, that what is the judge about it, is a form of Conscience which tries to function independently of my interpretations. So that if I say this is 'conscientiously' true, there has to be in me a measure that will say this is absolute truth, and now I'm conscientious about my behavior in which these facts, as absolute truth, happen to appear.

So the criticism is simply a matter of comparing. Here I have facts that are truthful and here I have my behavior which I remember, and I behaved in a certain way. And together with that I see myself as a Conscious Man, and I try to define as much as I can what is meant by being Conscious. And either ... every time ... whenever I experience certain things and they become more truthful, my picture or the image I have of what it is to be really Conscious, to be really free in that sense, or to really know ... and Conscientiously know and also do without being affected by circumstances—all of these things I can think about. And I can become very clear about a certain ideal even if that ideal is based on the negation of that what I am now, and simply saying that what is Objective is, of course, that what is 'non-subjective' for me.

Now, it does not mean that all the different forms of behavior of a subjective form have to be completely the opposite—as if they are the antipodes of that what I now behave like—but they may be just slightly different. In any event, they cannot be the same. And this is, of course, a question, again, of one's Conscience and of sensitivity—to what extent can I accept certain facts about myself—and then when I look at them and sit and think quietly and I use these facts in my ordinary life and I want to be honest, I must come every once in a while to the conclusion that my behavior was not right, or, as I say, was not 'becoming' for a Man as a Man should be.

That I remember very well how I was, I do not dare at such a time to try to justify it. Because the facts which are absolute stare me in my face, and I'm willing to accept it. To that extent I'm honest, but I'm not entirely clear about how it should be, than only with a vague notion that it should not be that way.

Now, this is a matter of further experience. Because if I know it ought to be different, then I will try to be a little different, and again I verify afterwards if that was closer to an ideal I have. And while I constantly try to see myself as I am ... and particularly when I want to accept myself as I am, there is a strange thing that happens within me: That I gradually get a very definite knowledge of how I should be. Because the terminology of that what I say is 'subjectivity' and the different things that are subjectively obstacles for me, become very clear that I have to overcome them, or that I cannot repeat them, or that in allowing them to be I am prevented from Working on myself. And the measure gradually between that what is becoming to me or not, is now judged by the fact how much that what I do is in line with my wish to Work; and I draw a conclusion that any kind of thought or feeling or activity which allows me to be more Aware, or is for me an experience in the direction of being Awake is, in the Objective sense good for me.

When I once know this, then I have within myself a scale and I put, then, Objective facts against subjective facts. That is, there are two forms of behavior, one furnished by Objective facts if I remember them, and the other by the way I am unconscious. And in the beginning that what I am, unconscious, is in my memory as a remembering of unconscious facts, and when I Work on myself and I get facts which are recorded in an Objective sense, I get facts of the same kind of behavior—also in my memory—which are more reliable.

It is a question, then, of Work to find out to what extent do I dare to rely more on what is Objectively received. And by Objective I mean, now, an Observation process connected with Impartiality and, if possible, the instant of recording at the time when it happened—the three different requirements for actual Work. And I also must be very truthful that I will not allow, in the gathering of such data, my thoughts to enter, or even at the time already to look at them critically. Because the requirement for receiving facts that are Objective and absolute, is that I first have to become Impartial.

Now, I think that is very necessary to understand it. Because Impartiality is such a pivotal point in this whole Observation process. Because it's the only way by which a Man, at a certain level can go over to another level of Being. The introduction of something that I say I am

‘Impartial’ to that what is being Observed, means, in reality, that that what Observes is free from the object which is Observed; and that freedom is exactly that what gives me the chance, at that time, to be away from that what I usually am identified with

So if I repeat this kind of process in trying to become Objective to myself on Earth, then the facts that are absolute are, for me, an indication of a quality which does not belong to this Earth as it is. Because on Earth, that what is used now for observing is identified with the object of observation; so I call it ‘progress’ when I say that there is something of an absolute fact which I only can reach when I already separate from that what is the object and cut that what is tying me to it in becoming Objective when I am Impartial, and I re-affirm that when it happens at the moment, because then I exclude all dimensional time. So I can honestly say that when an absolute fact has become a fact for me and is now in my memory and I remember it, that the process of Impartiality has given me freedom to be free and to look, then, at whatever happens on Earth as if I am on the level of the planets. Or to bring It down to our own world: That what I Observe from the standpoint of an emotional state becoming Impartial to that what is the manifestation of my body, that then the facts which I have Observed are an indication for me of more freedom.

When I continue to think or feel in a subjective manner, I will never have that kind of an experience of freedom. And I think you must learn to verify that so that you get, once and for all, rid of this idea that Work on oneself has anything to do with your thoughts. At the moment of Observation there are no thoughts and there is no feeling, there is only an Impartial Observation which we call a mental ... in a mental process an ‘Awareness,’ or it is a realization of my existence which is then a knowledge which reaches me, not intellectually but emotionally and I call it ‘intuition.’

But it doesn’t matter which way I have used; either the intellectual or the emotional approach, they both will have to give me a fact which is Impartial. Because if it is not Impartial, it does not get away from my subjectivity. And that is why I warn so often about thought processes continuing, and memories, and also a certain alertness or aliveness; which, of course, is not only agreeable but very useful because it gives me much more insight in what I am and I add many facts to my life and I enlarge my world by means of collecting more and more data, but they belong to a subjective world, and they don’t get away. They don’t rise above the subjective world as a vertical line rises above a surface, and that what remains is superficial; in

the world of manifestations only, with the thought and the feeling forcing that manifestation to be whatever it is. There is no introduction of something that is new or different. It's only an improvement, or sometimes even a little purification of that what already exists.

The problem of Work is the introduction of something that must be completely different. And I mean by that, it cannot be natural. You can call it 'Great' Nature if you want to distinguish it. And you can say it is still of a certain kind of Nature because it belongs to a form of life, this time with the accent on the planetary level or perhaps on the solar level, and that of course is right if 'Great' means not the same as 'Mother.' When I say 'ordinary' life, I mean Mother Nature. I mean the influences of Earth. I mean that what exists as a form of life on Earth. I mean that what is on Earth as beauty, or on Earth as a thought creating, or on Earth even going over in a possibility of an emotional state of worship. All of that belongs to Mother Nature, and all of that belongs to a personality. But the introduction of something that enables me to go from one cycle of my existence which is earthly, to another cycle which is planetary, to another cycle or a level which is the solar level, there is a difference in that kind of, I call it 'height.' Because that's the way it is indicating for us a certain distance away from Earth, and the question is—always—how to overbridge that particular emptiness.

If I start to think about that, there are a few examples even in ordinary, Mother Nature conditions. Biologically I know the difference between evolution in accordance with an evolvement of species and Darwinism, and mutation processes in accordance with the laws of Hugo DeVries, who formulated them originally. It means biologically that in plant life there can be, on account of certain circumstances which cannot always be predicted, that out of a flower comes something that belongs to the flower, but by mutation is different. It belongs to the flower because it was formed out of the seed, and the growing-up of that seed causes another kind of a flower to exist 'related,' as I say, but not the same, and mutation means the formation of a new species which stands then by itself and does not revert anymore to the original mother.

That is one example we know, and we know enough about it. We know also that very few things go in an evolutionary way, and that there are many times that what seems to us evolution and would be indicated by a line is not at all a line, but when we come closer to it, it is stepwise—a change first horizontal, then vertical, then horizontal again, and then vertical—and it's only we see it as a line because we don't study it enough and are not close enough to it. But when we actually experience this, even if you take a line on a sheet of paper and you then have a

magnifying glass, you see the line is not that line. It is a combination of little points and they are related as the line, but they are separated also. When one studies structure of materials and in order to come to the right kind of a configuration of how molecules and atoms are related to each other; so that how atoms appear in a molecule and are, by means of certain laws of attraction, held together as cohesion, or if I go one step further into the structure of an atom and I come, then—which science gradually has come to as a conclusion—to the existence of a nucleus and electrons which rotate around it, and the different electrons which in the first cycle are only two and then become eight and then become sixteen and then thirty-six, that the relationships of one circle around the nucleus, and another one, the next one is separated from each other and only can be formed when the first circle is complete and when there is no room anymore for any other electron.

The nucleus, existing of electrons, positive and negative neutralizing each other, the question of neutrons, the question of going further down and describing within the nucleus all kind of forms of matter or quantities of electricity—that is all on the same kind of a basis. But this, when I look at the structure of atoms and elements and how they are related, I know that the atomic number of each element is a relationship, between that what is before and that what is after, only the difference of one electron. And although, again, there are moments in that kind of a structure when there are what we call ‘isotopes’ which are a little differently related—although physically they are the same, chemically they are a little different—still I cannot get away from the different layers around the nucleus, and the changeover from that what is in one circle—one ellipse, really—rotating around the nucleus, and the next one can only take place when the cycle of that circle is filled. And then the next electron which has to find a place, receives, from the unity of what is accomplished by a filled circle, energy in order to form a new one again circling around the nucleus and around the smaller circle, and the difference between that circle and the next is a very definite quantity of electricity in the form of an energy which I call a ‘quantum.’ And that is a mutation process between the one cycle and the other.

So, there are more examples of that kind, and it is nonsense to talk about it further. It means that in Mother Nature and the realm of this world, we have examples which indicate the possibility of growth in accordance with a stepwise change. Because it is a step from one cycle to the other. It is a step from one species to another, although the family remains the same. And that therefore it is not strange to assume that if I wish to go in my psychological makeup from

the level where I am now—and I call it ‘unconscious,’ and the level where I come from and I call it ‘physical sleep’—that the next step for me I would consider a Conscious state. That the relationship between my unconscious state of my personality and the existence as a Conscious Individual, also are separated by something that belongs to the higher level and, now, enters into the lower level in order to give that what is, at this moment the level where I live, the possibility of changing over to the next higher.

You see, now, in this ... this kind of a concept you have the steps together with that what is an evolution when I look at it from the standpoint of Infinity; because then all steps become a line, but for me, when I live I am definitely attached to the place where I am which is the Earth and my world. And I do know, by experience, the changeover from that what I now call ‘waking-sleeping’ into a state of physical existence where I am and my body is asleep and doesn’t function in the same way as it functions in my ordinary daily life, but that the characteristic of that what takes place in my physical state is already an indication of where I will ultimately go to when I go up to the next step. And this kind of a realization is exactly the way how, in my sleep the different centers of my personality become separated from each other; and then not having any connection anymore, that for me becomes the illustration of that what I really wish in my unconscious state to reach when I say I would like to go to a ‘Conscious’ state. The fact of the three centers separating and becoming free from each other illustrates the concepts of freedom, and it illustrates to me in a lower state—where I am asleep physically—that what I want to reach as the state above me. And that is the concept of that freedom, and the concept of separation of centers which, then, in such freedom could grow out to become separate parts of me which I now call ‘full grown’ possibilities of bodies.

Now, you see, the difference between a physical state of sleeping and a waking-sleeping state, is the introduction of the receptivity of certain organs of myself which I call ‘sense organs.’ So that then when I open my eyes I will receive impressions by means of my eye, that although when I’m physically asleep my receptivity as far as the ear is concerned is very much reduced, but I definitely do not smell as clearly when I am asleep, and also the sense of touch is gone. So that when I open my eyes an entirely new world enters which did not exist before, and this introduction of the opening of my eyes—which is almost, you might say, the most important part of my waking up in an ordinary sense—becomes for me the quantum which separates my physical-sleeping state from my physical waking-sleeping state. And as a result, that what is my

body starts to function, in an ordinary sense for ordinary life, of whatever is required by the activities now related to each other as ordinary centers in the totality of becoming a personality.

This same process takes place when I go to the next step, and also I call it an 'I'; as if in physical sleep the eyes when they are closed are not functioning, that what now should start to function is one 'I' which, then, in functioning becomes Observant of myself; and the characteristic for that 'I' to exist and Observe, is that it is free like the three centers are in my physical-sleeping state. This is a law: That the three possibilities of the three steps are united with each other, and that constantly if the step number '2' wishes to go to that what is '3', it has to start from that what is '1'. Or to say it a little differently, if I'm at '1' and I would like to go to '2' I have to start, at '1', to consider the state of '3' in order to return to '2'. That is, when I'm in a physical-sleeping state I consider the ideal state of Objectivity as '3' and I settle, when I open my physical eyes, for the condition of '2', which is my waking-sleeping state.

I only want to indicate that that what is an Awareness, and that what is really Awake, belongs to something that is added as a new creation, and the creation which I am concerned about is an 'I' created in an Objective sense with all the properties of Objectivity, and nothing that belongs to my subjective Being. Because an 'I' does not do anything else but just look, but it has to have the requirement that there is no interpretation and that it has to be free from what it looks at. So the requirement of non-identification and the requirement for an absolute Observation and a recording of facts about myself, is that what makes an 'I' alive, how an 'I' can be fed, and how in the first place it has to be conceived.

The process of conception of one's 'I' is very interesting. Because it must take place in my subjective state. Because I have nothing else than only that what I am on Earth, and I know it is unconscious; and I know it functions with my mind in a certain mental capacity, and my feelings, whatever there is that can vibrate in a certain rate of vibration, and of course that what is my body which has a manifestation, and now somehow or other I wish to reach higher. Because there are concepts in my mind every once in a while, and sometimes as an experience within myself, in my feeling which touches me so deeply that I call it an emotional ... an emotional 'something.' I cannot even say an experience. It is something that happens to me that gives me, at a certain time, emotionally very definitely a knowledge of an existing of myself; not only on Earth but in relation, sometimes, to that what I see of the universe, or in relation to that what I see as life in a young child, or in relation of sometimes what I see as wishing to create something

out of this world.

And it's exactly these kind of things which can happen as Man; that is, which are allowed by Mother Nature to exist, which indicates the willingness on the part of Mother Nature to let us go if there is a real desire for that kind of growth, and that Mother Nature will not hold us back when we, in our wish, are united in three centers. You see, it is impossible for Mother Nature to keep us when we are unified, because then there is nothing that Mother Nature can attach to—anything that is a little bit different from the rest—because it is all One. If there were separate entities like the three centers, Mother Nature holds us back by attaching to one or the other, mostly the physical center. But when there is a unity in Man, there is no possibility of getting hold; because the unity indicates a sphere, or the unity indicates an entity which is not any longer the component parts. And this is the wonderful thing: That during a Man's lifetime he has chances of seeing what might become of him—or what might be for him an aim, or at least what he can consider at the present time a potentiality—and then he has within him a hope that such potentialities can actually come into existence.

There are two ways by which one knows this. One is by means of a certain mental function which every once in a while can happen, partly one says 'accidentally' and partly perhaps by an influence from forces that are higher than we are. It may be created at times because of certain conditions which are also accidentally created on Earth, in which Man at a certain time finds himself and becomes subject to such influences which then, at that time gives him an insight into a possibility of freedom. This is what Gurdjieff calls the 'Lights of Karatas.' Karatas in the book is a state of freedom, and it is there that Beelzebub and Hasein go to, returning after their work ... after Beelzebub's work, what he had to do in order to overcome what had been done wrong—also because of himself interfering prematurely with the affairs of the universe. And the second point within oneself is that what is free already from all dimensional and subjective qualities, *that* we call 'Magnetic Center. And it is now these kind of flashes of insight—of Karatas and that what is Magnetic Center—which are, for a Man in an unconscious state, forms of life where he is then, at that moment of experiencing them, free from form. When these moments—because they are moments, because they are free from time—when they happen to a Man and they happen sufficiently, these two you might say 'cohabit.' There is a moment in which they happen to know of each other, and they create in a person a certain conception which afterwards will become one's 'I'.

The period of gestation in a Man for these kind of concepts that are constantly created within him and which constantly try to join to become strong enough to be born, are a result of a Man living in this world and suffering, and having to go through such experiences which even from an ordinary standpoint are unusual. And this, of course, we call the opportunity for a Man gradually to come in contact with that what he is seeking for, and during that period one can consider it a very useful experience finally to have something become conceived of sufficient force to wish to be born.

The birth of that concept going over, then, into the possibility of a reality of 'I', is the first time when I wish to Work on myself. When I start with this wish, now, that I say I must do something about myself and whatever there is now conceived and whatever there is as a certain clarity of knowing what to do about it—all of that, during the process of conception and the process of gestation, amounts to the same thing as the preparation of a soil in which this kind of seed can start to grow. And the need—that is, the necessity—for making it grow, is at that moment that when the seed wishes to have life to come, as it were, 'above' Earth, that then it dies to all its old forms of existence. This is the need whenever I now create an 'I' as a new something in which all forms of that what is subjective are destroyed, and because of that, the 'I' becomes Objective.

This is really the process of such birth at which, then, the plant pushes through the earth. This also is symbolic; because the earth is the body, that what then pushes its life through the earth, through sometimes many difficulties because the earth is hard or clay, or rocky or almost impenetrable—or sometimes objectionable, or sometimes made of sand which when it tries to push through again fills in and in, or it may be too rainy or too muddy or whatever the conditions may be—that moment when it goes over and breaks through the soil, that is the moment when the plant starts to breathe. It is the moment in which a child is born and is free from the mother and starts to breathe on its own. And it is at the moment when one wishes to Work, that then something is born; still having all the different things like Earth attached to it, which will make the little 'I' not at all entirely Objective to start with; like a child still has to be washed and prepared before it even can start to breathe, and as long as it's still connected with the mother and the umbilical cord still exists, there is still that kind of motherly influence on the child. In exactly the same way, when I try to conceive and then be born—or have born—an 'I' for me, in that beginning there is a great deal of my subjectivity and this, I simply say *as if* it is Objective

and it is not as yet completely free.

But the process of growth: When this 'I' starts to breathe, the breathing of 'I' is the Observation process. When an 'I' Observes—and this is what I wish it, this 'I,' to do, because for that reason I create it—I want this 'I' to become, for me, something that is useful and that I hope, almost as a child of mine I will say “You grow up so, that when your father is old you can take care of him.” I wish this 'I' to grow and I give him—this 'I'—a chance to breathe by giving him material—and wish—as energy to continue to exist, so that the process of breathing can be the registration of the fact of my existence.

That is how it is related, and you have to understand, now, that that what we call 'Work on oneself,' is Work by 'I' on myself as I am, and it is not the other way; and it is not a continuation of that what I am already as myself continuing to think—and even if I think about Work—but it is absolutely necessary that there is an 'I. That means something of a plant has to be above the Earth, and then there are two things: The Earth and the plant. And so there must be 'I' and 'It' separated from each other but in relation to each other; because one being created by the other becomes, then, dependent on the first one by the continuation of a wish in feeding it so that the 'I' as it is—small—can continue to breathe.

When it keeps on breathing, when it is fed it means that I wish, now, this moment of Awareness to continue. To the continuation of inhalation and exhalation, is the constant attention I pay to the state of Awareness to extend it. And perhaps relax and extend it, and perhaps relax; so that in the beginning the state of Awakening is like a wavy line: Up and down, up and down, deep and not so deep, superficial and again intense. It is not as yet a smooth line and smooth sailing. It is something that, because of my wish to feed it, is not always fed in the same I call it 'homogeneous' way, but it is being fed when it is kept alive, even sometimes—and this is very difficult to understand—by artificial breathing.

Sometimes it is necessary to wish to maintain the 'I' at all costs, and the artificial breathing is that that what is my body, my manifestations, my wishes, my thoughts—all of it tries to pour, into this 'I', some kind of substance in order to keep it alive. This is a terrible state, sometimes, of Man—when he is in that kind of a suffering, that he wishes to continue with his 'I', and *all* his life is against it. And then that what is in his life—mostly the suffering, sometimes feeling sorry for oneself—can then at a certain moment be turned into the direction of 'I' and give it breath in order to continue to live. Then such a Man and his 'I' is saved.

The separation between 'I' and 'It' has to be stronger all the time. As 'I' grows, it grows up into an entity with definite qualities. In the embryo of the 'I' are many possibilities. They are like chromosomes. They come, of course, from a mental functioning as a result of the flashes in one's mind of the recognition of Karatas, and they come also from Magnetic Center as a result of that what is, in my emotional state, the realization of my existence. And because of this, I say those are chromosomes that come into the concept and come into the birth and are in the embryo, and when they start to grow out, that what is 'I' becomes an entity.

If I can compare, sometimes, God with a person I know sitting on a chair or a throne; and I personify God and I know well enough it is not right because that could not be God, but I bring it down to my level of thought so that at least I have something that I almost could touch or in any event I could worship because it has a form that I can recognize. I do exactly the same when I say 'I' in the image of God now grows, and becoming an entity I endow it further with qualities that are familiar to me and I say it is like a person. I know it isn't, and I'm not degrading it by comparing it temporarily as if it is ... has that kind of a form, because I don't know what that form might be; although I have a certain feeling about it, I hope that I don't do damage to 'I' by temporarily—for my own sake, you might say almost to make it 'closer' to me so that I actually can take care of it—I give it, then, a certain form in order for that to grow well.

By the form I protect it, and I wish this 'I' to grow up with qualities which I now think are needed for a Conscious and a Conscientious Man. In the first place, having already the ability of Observing and the registration of Objective facts—this time, of course, about myself—I now give it another quality coming from the chromosomes of my Magnetic Center, which is a quality of an emotional kind having in mind the wish. I call it 'Benevolence' on the part of the 'I', but the Benevolence is very definitely directed towards that what this little 'I' calls its Creator, which is the Magnetic Center in a Man when he wishes to create his 'I'. And the Benevolence then stretches out towards wishing—again I use forms which are familiar to us—'stretches out' its hands towards that what is Magnetic Center and wishes to unite with that, or to assure Magnetic Center that it will be set free.

This process, when 'I' has grown up enough—I say when it is 'mature'—when it is able to do, the first deed of an 'I' is to return to Earth. That is the good deed of 'I'. That is the need of 'I' to make sure that 'I's life was justified, and it is guided, then, towards the center of Man as he is. This guiding towards the Magnetic Center is the starting point of the road of 'I' when 'I'

wishes to Participate in the unconscious state of myself. I would almost say it is at that point that real Work starts. Real Work is quite a different thing from the accumulation of Objective data; even if they are through an Observation process and through Impartiality and through the Simultaneity process, all it gives me is, of course, facts which have made 'I' grow, but the function of 'I' is to return to the home of his creator. And that that what made the wish originally within me, is life in my Magnetic Center wishing to be set free; and then like Parsifal, the 'I' returns and comes in search of the Holy Grail and wishes to uncover that what is this kind of a treasure within oneself in order to be united with it, and on its way towards that what is the reality of myself, it starts to sing.

This is the beginning of the joy in one's life: When one knows that 'I' is there and is willing, and is on the road to help. It is as if then in this 'I' there is a reflex in sound from that what comes from the universe, and the understanding of that what is an intellectual management of the totality of all things existing, now in oneself taking on the form of an emotional state. And in this particular attempt, the joy and the wish and the real wish to overcome this almost, I would say 'cry' of wishing to set Magnetic Center free; that it is as if I say, "Here I come, I will save you" because I know what is involved and I will fulfill, in doing that, that what is my own responsibility. The reaching of what is within one as reality by 'I' is a tremendous experience, because that experience determines the commitment of oneself towards the life of Objectivity. From that time on, subjectivity becomes nothing else but the form in which life is living, has lived, and will be set free from.

The moment of that unity, this joining indicates, because of the relationship towards one's mind, the insight of that what takes place in a Man of where his place is in the totality of the universe; perhaps in relation to the Earth and the planets and the Sun first, but afterwards understanding the different layers and levels of Being and understand the relationships of different forms of life together, and then starting to find out how all such things are organized and how he himself is part of that organization. And what he has to do, then, is again and again to remember what he is, where he came from, where he now wishes to go; and then knowing the aim and the meaning of his existence, he will set out, with having Magnetic Center set free, to become for the rest of the personality the image and the example of what has to be followed.

This joint ... not authorship ... this joining of these two creating, in one, the desire of wishing to submit, of yielding to that what is a higher force, will then enable a Man to change

himself. And it is at that point really that one repeats the attitude of criticalness towards oneself; but this time having knowledge which is much more complete, and also I say the 'joy' of living, of wishing to continue with that kind of Work and the possibility of having a Will to execute it. Then that what is a reality in Consciousness as represented by 'I' and that what is a reality of Conscience as represented by Magnetic Center, then again in the joining creates for a Man the field of operation in this life. *Not* when he dies. We are talking about earthly living. We are talking about the realization on Earth of that what is Heaven, and to bring down to Earth the conditions of Heaven which are represented, in our limited viewpoint, as Consciousness, Conscience and Will; and an 'I' in which that what is Consciousness is able to command the services of that what is body, and in which Conscience remains the link of a new form of growth representing an umbilical cord towards the next level.

But I say it has to be possible to do this on Earth. Because the whole configuration and the description of all this, is with earthly terms. It is not that what will take place in such terms at the next level after death, or at the solar level of one's Soul. It will take place and in principle it is exactly alike, but the words are different. Because the words do not exist as words. There is a communication of an exchange, but the language for that is extremely difficult to find on Earth; and for that reason we have to learn on Earth, first to learn this language here in order to pay Mother Nature in this language. Because that is what She understands. She doesn't understand primarily an emotional language, and Mother Earth does not understand the language of the Soul.

So for that reason Gurdjieff talks about Harmonious Man, wishing to indicate by that that whatever his life may be and whatever way he will start and from where he will start, he will have to utilize that what is available to him and that what he then can understand of this necessity of the introduction of a mutation process which is Objectivity; that he then must realize that he must do away with all the different forms of his ordinary existence and only utilize them for the purpose of extracting from them that what is energy and material which is useful for the next step. And this is extremely difficult; because when one starts to think it is so marvelous to continue to think and one wants to add more and more to the knowledge of oneself, and one is many times on the wrong road. Because that is exactly where one makes a mistake, and for that reason one has to be warned: "Look out. You are going over from Awareness into alertness, and don't let it fool you even if it is agreeable and enjoyable."

That is why one has to stop time after time to come to oneself and to reiterate to oneself what is Work, and to justify the activity one is in when it is supposed to be Awareness; and to judge honestly and seriously about the state in which one is, and no mistake about it. To know that that what is Awareness in one's mind and that what is intuition of that emotional kind Impartially received as an emotion, that that is a taste of Being.

One must know that that what takes place in the mind when 'I' is there and starts to develop because the 'as-if' outside or the 'as-if' as yet not Objective enough, of course becomes within oneself part of oneself in exactly the same way as the flashes and indication of Karatas are part of my ordinary mind; so there is not that kind of a separation that I say it is 'outside' of me, but it is a function which is differently functioning within this body, the same way as the Magnetic Center is a functioning as an entity within my body, not outside. If there were not that kind of a contact ... the direct influence of that what is 'I' and that what is Magnetic Center now functioning as the guiding signs, that what is needed as forms of energy giving an example for how to manifest; a result of the kind of criticism which I now have digested by means of my mind in lighting it up and giving it the place where it's supposed to be, that is the actuality of its value. And comparing it with that what I know within myself as axiomatic truth in my Conscience; then knowing because I can see and knowing that what I see is correctly judged, then I wish to do, and in doing I become a Man.

I hammer a little bit on that, because all the time the mistake is made that you take your little mind and your little feeling and you continue with it, and it is so marvelous because it looks as if it is Work. And every time when I hear certain questions answered, the emphasis is not all the time on that what is needed to be reminded of—"Wait a minute, where were you, was there at that time an Awareness, and were you actually Aware of something existing." I call it now 'out of this world'; and you can call it 'I' or you can call it God, was it actually as if that kind of an experience gave you at that time the realization that you were, to say it religiously, a child of God. Because if you're a child then there must be a father, and that is Work—this checking-up. Work sometimes is the impulse ... the wish to Wake Up, but that must be followed by a checking up with my state and did I actually reach what I set out: That I wished a state of being Awake in which there was light from my Consciousness, in which there was heat, warmth, or sometimes joy from my Conscience, in which there was a desire to attack mountains.

Because this wish of life, when it once comes out in that kind of a form gives one such

desire so that nothing is too much for one; and that everything that seems unsurmountable, of course, can be overcome, that nothing that one faces is in the way. Because the aim where one wishes to go, is away from Earth; and all these little things of Earth and all the different things of oneself and all the petty nonsense that I'm interested in, doesn't really count at all when I come, once, to the point of knowing where I belong. I know I consider this life as something that has to be gone through, and the sooner I pay with it or be done with it ... and I pay in whatever is needed and whatever is required I pay gladly, I will even pay interest to Mother Nature. Because, who can hold me when I honestly wish.

Sometimes you may not have that and sometimes you may be a little bit down, and sometimes you may have questions that bother you too much and sometimes you do not know the way out; and whenever this happens at a Group and that there are certain statements that perhaps you cannot take because they are a little bit too colored one way or the other, or maybe a little too vague or sometimes a little too intellectual or a little too dry—not supplying you with what you wish—you then come to yourself and to look within, for yourself what is there in you alive. And you do this in a Group and you, you might say, 'renovate' yourself; you take, as it were a 'different look,' and don't be bothered too much by what other people do or what they have said, or their particular manifestations which don't seem to you to be right. Because you don't know what your own are, and maybe they are not right in the eyes of someone else.

How can one actually derive, from a Group, the greatest benefit. There have to be times during a meeting that you are straining yourself too much. There are times that you are too concentrated. There are times that you are too tense, that during a meeting, particularly when you are quite interested you use up a tremendous amount of energy, or also when there is something that is being discussed and it bores you, also that requires energy. During a meeting you have to learn how to renovate, how to make yourself many times in a state of renaissance, of again being born, again coming to yourself; again relaxing and again starting, and all the time knowing you do it for yourself, and that you don't lose energy in judgment of other people.

The Benevolence of 'I' can become apparent in that what you are towards others, and you must always remember this. The aim for coming together is to find clarity for questions of your own; and that each person has that kind of a wish and that you meet on the basis of that wish, and that you shake hands at the end with that in mind. "I hope that there was something that started in you, and perhaps I by my presence," one says, "can be of help to you who are there"—as you

are, by your presence—“of help to me.” That aim: Away from this world and still having your feet on the ground, being touched within your emotional state with that what is perhaps a little bit of knowledge of how to apply this kind of a method in simplicity in yourself; and to reduce all the different thoughts and feelings, if you can, to a minimum and start over again and again, and time and time again relaxing your body, and changing your position, and re-sitting in some way or other, and looking at a person differently.

All this belongs to a preparation of yourself to bring that what is possible for you to a certain state in which something can start to grow. A Group is like the cultivation of a soil. Some of us are hard as rocks and others are quite muddy, but out of all of it with hoeing, with taking care of it—that is, with actually working on it, almost I would say in that sense working on each other with the sake of trying to create a soil which is fertile for ideas to grow into—then this as a totality of a Group becomes the possibility of different kinds of thoughts from each one of us to come and let it grow, and not to kill it immediately by being critical about it.

How does one learn these kinds of things. In the first place, knowing what you are. And if you wish to love that what is in you as aliveness that wants to come out, to grow further with the knowledge that you need it, or the knowledge that what you are is still far away from that what you should be; and then, having this state for oneself and you close your eyes and have looked inside, and then you open your eyes and it happens to fall on someone and that *same* state of yours, you transfer it and you say, “There is my brother, he is in the same state.”

Sometimes in a meeting you must stop, you must not say anything. Not because it happens to be a pause and you’re looking for a question, but intentionally to come to yourself; as it were, to put yourself again on a certain *niveau* where a meeting should be, and with that then you can start again. And to make yourself recall: What are we, actually, engaged in. What is it that we wish out of life. What value can I place on all the glittering nonsense that exists—and, of course, with which I occupy myself—or what is there in reality that I know is worthwhile. And I forget and forget; because I get covered up with all kind of nonsensical ideas and little bits of enjoyment of a certain kind—which, of course, is all right, all right—but, what is my aim. Where is that form of my life, and what am I doing with it because I’m responsible.

Now maybe tomorrow we talk about some questions. I wanted to say this simply to make you think about your Work, to make you think “Have I actually tried to be Aware, or have I thought about Work.” I say it is very difficult to know, but when you have done it you will know

because of the taste. It is a different state, because that state of Consciousness is one quantum away from your state of unconsciousness.

And so, maybe tomorrow we can talk about that kind of Work of yourself. You can ask any kind of a question you wish, as long as it has to do with attempts trying to Wake Up; trying to see to what extent the attempt to Wake Up can give you in your ordinary life a balance, so that you know which direction to go and that you can consider ordinary experiences, difficult as they may be sometimes, in the proper light of not having that kind of a value that you have to continue to suffer under them.

So, tomorrow—all right, Andy—we meet?

Andy: Yes.

Mr. Nyland: At eight o'clock here?

Andy: At eight o'clock.

Mr. Nyland: All right.

Andy: Will, uh, will you be available for any conferences?

Mr. Nyland: Oh, yes. Tomorrow.

Andy: Do you wish to set a certain order for that, or any time?

Mr. Nyland: In the afternoon, let's say.

Andy: In the afternoon.

Mr. Nyland: If they wish.

Andy: All right. Let's have ... let's have an informal open house tomorrow afternoon, from one 'till five here for those who care to drop in either to talk to Mr. Nyland or to visit with others. Out of town guests, it might be best if they would eat tomorrow night with their host wherever they may be, and then we'll all meet at eight o'clock.

Mr. Nyland: I think that's a good plan.

So goodnight, then, and I'll see whoever I see tomorrow.

End of tape